

PRANAM



ANANDA MARGA • SYDNEY SECTORIAL NEWSLETTER •

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Ananda Marga case jury unable to agree

A Central Criminal Court jury was discharged late last night after being unable to reach verdicts on charges against three members of the Ananda Marga.

The Chief Judge at Common Law, Mr Justice Nagle, remanded the three men in custody for retrial on a date to be fixed.

Before the court were Timothy Edward Anderson, 26, taxidriver, and Paul Shaun Alister, 23, unemployed, both of Queen Street, Newtown, and Ross Anthony Dunn, 25, unemployed, of Thomas Street, Lewisham.

Each had pleaded not guilty to having conspired to murder Robert John Cameron in Sydney on June 15 last year. Alister and Dunn had also pleaded not guilty to charges of attempted murder at Yagoona on or about the same date.

The jury retired at 2.30 pm yesterday — the 16th day of the trial.

Full denials by accused

At 10.44 pm the foreman of the jury of 10 men and two women told Mr Justice Nagle the jury could not agree.

In reply to the judge the foreman said he did not believe there was any point in continuing deliberations and the judge formally discharged the jury.

He told the jurors he was impressed by the care and attention they had given and he excused them from service for 10 years.

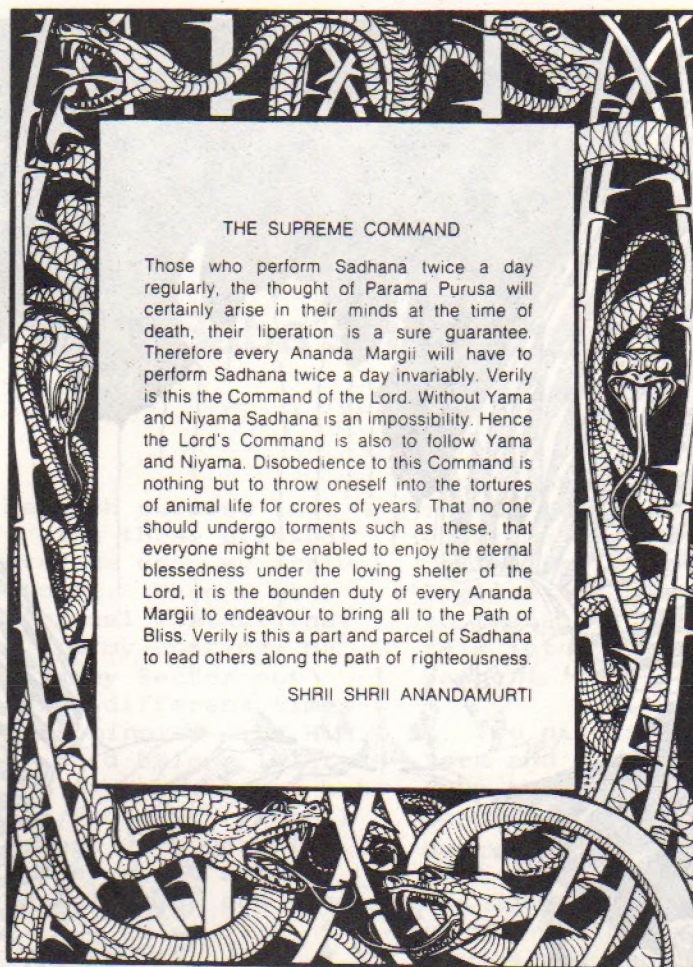
The Crown called 41 witnesses. It alleged Anderson, Alister and Dunn conspired to murder Mr Cameron, who described himself in evidence as the leader of the National Front organisation.

It further alleged that a man named Richard John Seary joined the Ananda Marga and passed on information to the Police Special Branch.

The three men gave evidence in their defence. Each denied making any agreement to kill Mr Cameron or having any intention to kill Mr Cameron.

Both Alister and Dunn said they went in the car with Seary after Seary suggested they paint slogans near Mr Cameron's home.

Cover: Demonstrations held outside
Immigration Department.



THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRII SHRII ANANDAMURTI

Lions Amongst Jackals	3
Take This Garland	6
News Clippings	10
AJM News	11
Asitiima House	12
Sadhana and Bravery	15
Tantra and Sadhana	18
Sectorial Review	19
Harassment in India	20



Lions Amongst Jackals

Baba's Darshan

Brcii. Bhrtadaya Ac.

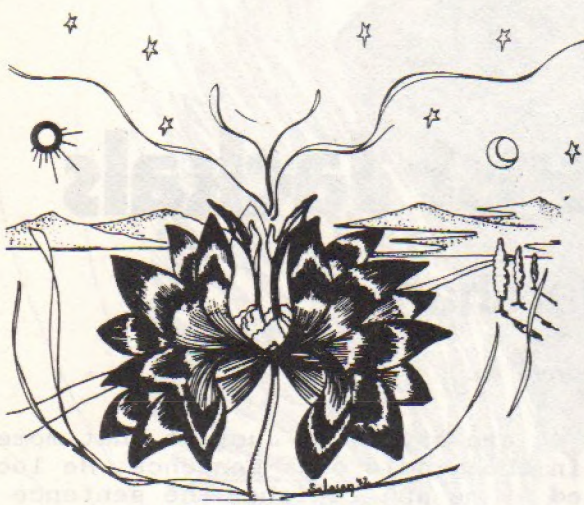
"There will be much success in Sydney Sector." With these blissful words, Baba greeted me upon my arrival in Patna last October. When I went before Him for Personal Contact that morning and told Him my posting, He said this about Sydney Sector not only once, but three different times during my few short minutes with Him. The last thing He said before I left was "There will be many problems, but there will be much success." When I told Him I would work very hard for Him, He closed His eyes and smiled an infinite, blissful smile and seemed very pleased.

After this I was graced with five beautiful days in Patna, seeing Baba twice every day. He came to the jagrti every morning for PC and Darshan, and we went to His Quarters every evening where He would discuss further the same topic as the morning discourse. On the second day, He gave the inspiring Darshan about women which was published in a recent Advent. I was completely overwhelmed with love and gratitude as He delivered this talk with amazing vigor and force. Speaking about spiritual liberation, His words rang out "I support no distinction between men and women." That night at His house, He was speaking in Hindi about the suppression of women in the different religions, I was longing to know what He was saying and was thinking, "Baba please speak in English - I MUST know what

You are saying." Just at that moment in the middle of a sentence, He looked at me and finished the sentence in English! He finished the talk in English and then asked one brother to translate the first part of the talk into English. Such a loving Father!

Two nights later, 50 Indian sisters and I danced Kaoshikii Nrtya for Baba on the lawn at His quarters. He was very pleased and said that this dance would very much enhance the self-respect and social prestige of His daughters. He said that from now on WWD would be respected among all trades and departments.

I left Patna reluctantly in order to finish my training in Benares and Calcutta. A few weeks later, we received the joyful news that Baba was coming to Calcutta for two weeks. He chose a very auspicious day on which to arrive. It was Amavasya and the day of the Dipali festival in India. This festival is celebrated by incredible amounts of lights, street decorations, fireworks, and music. It seemed as if the whole universe was vibration as the Lord began His first tour program since His release. Baba gave Darshan to hundreds of excited Margiis that day and then twice daily for the entire two weeks. He always spoke in Bengali but the translation of both talks was read to us on the following day. One Didi discovered a way to get out to Baba's car before



anyone else, so every day after the discourse, we would go flying down the steps and down the street to be the first to greet Him as He got into His car and was driven away. Every-day He would come out with His incredible smile and a special Namaskar for all of us.

Baba left Calcutta to continue with His tour program and I saw Him again in Madras where He gave discourse in English. The first two discourses were rather difficult to understand, but the third one was a very beautiful talk on Bhakti. Afterwards Baba said to everyone, "I think the subject matter of today's discourse was very easy wasn't it?" On His way out of the room He kept turning back to look at everyone again and give another Namaskar. It seemed as if He really didn't want to leave us. While in Madras I spoke with one Indian brother who had been on field walk with Baba the night before. Baba told him that Australia would be the first moralist society!

Then he returned to Calcutta for World RDS where He gave discourses every day at noon. After RDS there were only a handful of people there each day and many were Western Acaryas. One day before Darshan He said to one Indian sister, "Now I will please

them." Then He came and gave a most beautiful talk in English. (At all other times, He spoke in Bengali while in Calcutta.) For the next few days, He spoke in English for us. All of these discourses will be printed and distributed all over the world soon.

On one of these days in Calcutta, four brothers were dancing Kaoshikii Nrtya for Baba and one of them fell over in Samadhi before the dance was finished. At first Baba looked as if He was trying to hide a smile, but then He broke out into a most mischievous smile!

In Patna for New Year's DMC, 25,000 Margiis gathered to see their Father.



Baba would come each day for Darshan and climb the steps to the stage, then climb to His seat where He stood high above the crowd and gave a long loving Namaskar to His children before taking His seat. Truly the Lord of the Universe was reigning there, emanating such power from such a small physical body. On the night of DMC hundred s of brothers stood to do Tandava for Him, each holding a blazing torch. It was an incredible sight and Baba liked it very much.

The changes happening in India and all Sectors are full of His speed and dynamism. Truly we are only the embryonic stanges; we are only seeing the beginning of this gigantic, power-

ful movement that is soon to rock the globe. As pioneers of this movement we must do so many big, impossible things. In one discourse Baba said that the pioneers are a microscopic minority, but they will be victorious. They will not be recognized at the outset. In the jungle, the jackals always greatly outnumber the lions and tigers and continue to howl and howl. But the lions and tigers remain unconcerned and go about their work in the usual way. Under no circumstances are you to have any sort of fear; under no circumstances are you alone. Parama Purusa is always with you. Victory is surely yours.

Treasures of your heart

"It is not necessary to study books for the purpose of knowing how to work, how to do, how to retain and how to renounce. The need is to look upon every living being of the Universe with sincere feelings of love and sympathy, and then and then alone, you will realise that whatever you make, retain or break is generated and controlled by the Universal Cosmic Bliss. With this devotion and actions guided by knowledge, you will be able to explore the very soul of souls, the Supreme object within you and the only entity whom you had concealed unknowingly within the precious treasures of your heart."

BABA

Life is a fight

"Everything comes from God and everything remains in Him. This cycle is life and life is a struggle; life is a fight. You come from the abode of peace and go to the abode of peace, but life is a constant struggle to maintain an equilibrium. Life is a fight against depraved forces, you are also to encourage elevating forces. If you try to keep at a safe distance from this fight, you cannot say that you are a human being."

BABA

Take This Garland

Baba's Darshan

Dada Abhiikji saw BABA in the latter part of 1977. His meeting is reproduced below (previously unpublished) for your enjoyment.

On the holy occasion of Vijaya Dashamii I was so graced by Baba as to have His darshan.

After entering and doing sastaunga pranam - He immediately called me and said "Ajit, is it you?" I said, "Yes Baba, how are you?" He indicated His eyesight was weak but otherwise OK. (Earlier in the day Baba had intimated to me that I should come to see Him on that day itself and that when I saw Him I should use the name "Ajit".) I then garlanded Him. He wore that garland for the next 20 minutes occasionally fingering it appreciatively.

We talked for some time and Baba asked me if I had heard the message which He had given for the occasion of Vijaya Dashamii. I said that I had heard it but would appreciate Him repeating it, and He did so: "Let you all be crowned with Vijaya in all the strata of human existence." Some persons had asked me to request Baba for a message for them, and so Baba said to me "I think this message will serve the purpose", and I said "Yes, I think it will serve the purpose." By then we were both smiling - He, though, was smiling much more broadly than I. (Baba also explained the difference between jaya and vijaya.)

Then we talked on some general

matters concerning my duties and also some local points. With regard to the situation in Australia, Baba remarked about the guard being set on the Indian cricket team which is touring there. He said "They are frightened - it means they are sinners. Otherwise why should they panic?" Baba asked about the Margiis and I replied that I thought most were taking things in their stride, and Baba seemed pleased to hear it saying "Tell the Margiis they should simply maintain their balance."

Then Baba told me that starting from December there would be so many seminars throughout the world and they would need much, serious preparation. He said in a sort of voice as if He, Himself, were impressed "You know I am not onesided - I always give stress on all the spheres of human existence." And then He started to say as follows: "I don't want to complain, and this is not a complaint; still this complaint has been given." (I was becoming a bit uncomfortable at this stage.) Baba went on "And it is not right that we should complain against our ancestors" (I breathed a sigh of relief). "But our ancestors, they did not do enough, they did not do their complete duty. They did something, but not enough. I want to see sufficient



change in all the strata of human life
while I am still in physical form."

Then I asked Baba some questions about Atulanandaji - our great brother who self-immolated inside Bankipur jail itself. Baba said to me that now He could tell the complete story, and He did so, occasionally His voice still choking with emotion. At the end Baba said about Atulananda "He was small of stature physically, but He was a giant."

Then Baba told something which broke the over-serious mood and which I found both subtle but very amusing. That it was He said escapes me but not the humour of it.

I told Baba that I had read His

press statement and that I thought it was very good. He asked me again "You liked it?" And I said "Yes Baba, I liked it."

Baba then held my head in a peculiar fashion (with one hand on my forehead and the other on the top of my head). After some time He then said in a very solemn voice: "Take this garland and give it to those boys who are taking on suffering ... knowingly." And then He removed the garland and gave it to me. This garland I accepted and with it a sacred mission far deeper and more symbolic than the delivery of any ordinary garland. For this garland was Baba's Vijaya Dashimii garland - the garland of complete victory - when the demons are defeated, rather destroyed, and



they cannot reassert themselves. This garland is the garland of highest victory which Lord Himself gives to those whose surrender to the Supreme Will and whose devotion to Ideological duty is sufficient to carry them through the crisis of Gethsemane and onwards down the path of thorns and even beyond the cross of martyrdom if need be.

Then Baba blessed me with one hand on the top of my head. Once more His voice changed and He then gave to me a message like a Vanii, He said "Human life is an Ideological flow, Human existence is more Ideological than physical one."

At this point I said, "Thank you, Baba." He replied, "No need to thank me - I am just doing my duty." I replied softly, "But, Baba I feel to thank you."

Right then the guard (CID man) said "Finish." But Baba got a sly grin on His face and said a little louder towards all of us, "But I must do my duty as Guru, is it not?" It was a fasting day and I was not expecting

any prasad but Baba went looking for prasad. First under the bed but for some reason He did not take any of the jars from there. Then He found a box with some small sweets in it like "laddu" and He put it down in front of Him. Then He said that these were special sweets which He had been saving until this day itself. And then He told the whole story of Vijaya Dashamii in an animated and most amusing fashion. How the battle between Rama, ("which means Parama Purusa") and Ravana went on for so long... 10 moons... and Ravana had so many many sons (one lakh) and grandsons and cousins even more (some fantastic number) etc.etc. I was on my knees just enjoying Baba's play - the guards may perhaps have been taking it more seriously because every time there was some reference to Ravana's sons and relations He would look at them with a kind of twinkle in His eye. Finally Baba said mostly to the guards behind me "And on the last day, Vijaya Dashamii, all of those demons were destroyed - not a single one remained - is it not?" And the guards said, "Yes Baba."

Then Baba said to me (but loudly enough for all to hear), "Of course, this is a day generally reserved for soldiers, but you are also a kind of soldier because you are a spiritualist and spiritualists fight against immorality." And Baba then took the box of sweets and gave me one which I took in my right hand (because in my left hand I held the garland). However Baba was not finished.

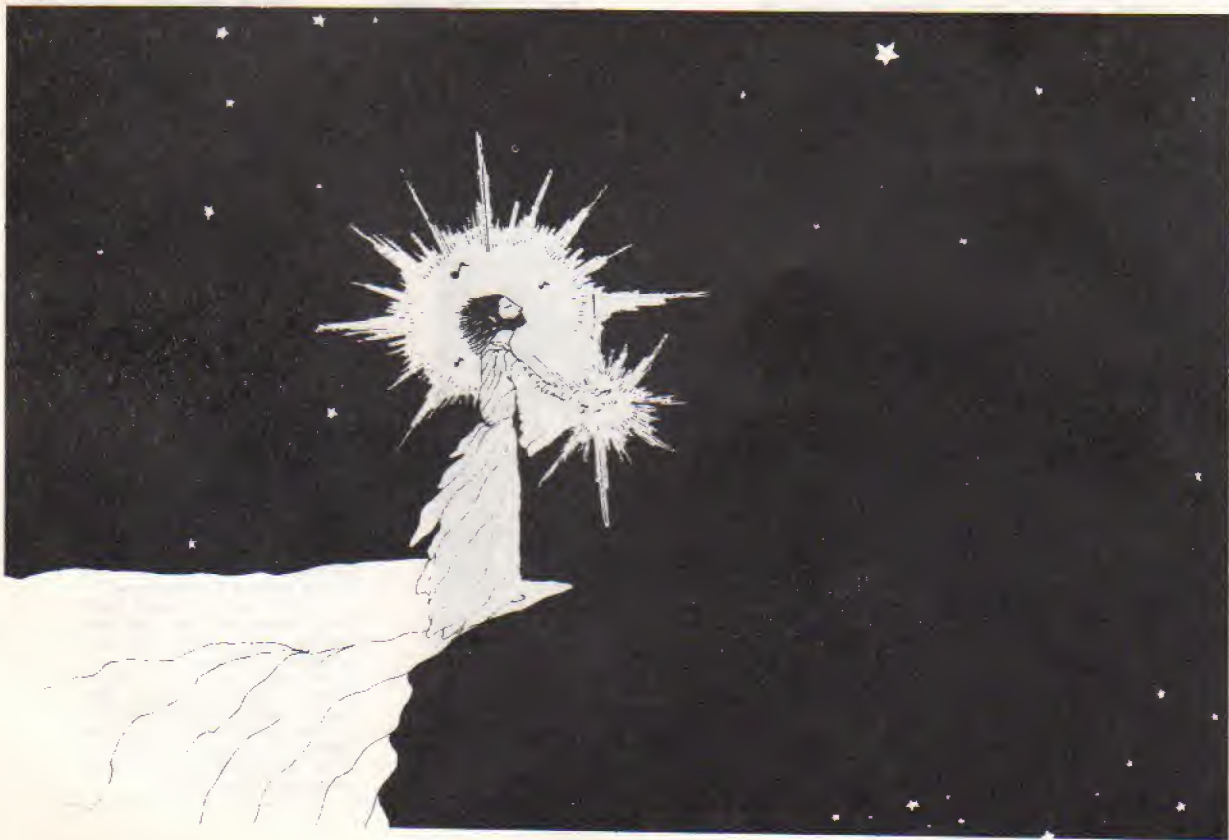
He said, "Normally prasad is taken in both the hands (together)" and there was a pause while I squirmed a bit remembering an incident I had heard when Baba became a little angry at some Margiis who had accepted prasad in the manner which I had. But then Baba continued "Normally, prasad is taken in both hands, or in the right hand, but today you will take it in both of the hands." And He then placed a second sweet in the centre of my left hand (I had shifted the garland over my left wrist).

Then I grew more bold again and said to Baba, "I don't want to seem greedy but may I have some more sweets and I transferred both sweets into my left hand. Baba looked at me and went after the box which He had replaced. As He picked it up He seemed to drop it and it looked certain that all the remaining sweets would fall on the floor, but He made a lunge and caught them all safely in the box. My free hand was underneath His but served no practical function. I said "Baba you are very quick for someone who has been fasting so long." He just smiled. Then when we were in our normal positions again He asked me how many more sweets I would like. I made some vague remark. He said, "4?" I indicated perhaps more than that. He then gave me seven more (bringing it to a total of nine) and said "One for each of the Sectors." Now my hands were full of sweets and there was a large garland over my left wrist.

Again I said "thank you" and again He indicated that He was just doing His duty.

Then Baba reached over and took my head in His hands. (I should say here that before entering His cell my Gurumantra ideation had been quite strong and I had thought to myself that this meeting with Him would be my dhyana.) Now it felt that His hands had surrounded my head with His varabhaya mudra and I heard Him say most clearly "kalyanam'astu".

I knew the meeting was over but still I could not bring myself to leave. (The guards had also been silent all this time.) Finally, Baba said, "We will meet again." I said with some feeling "But not in this place Baba." He said, "When you desire; you set the place." I forced myself out of my mood and did sastaunga pranam - then left His cell.



Govt may consider Baba visa

CANBERRA. — The Federal Government may consider granting a visa to the Ananda Marga leader if submissions based on "strong humanitarian claims" are submitted, a spokesman for the Minister for Immigration and Ethnic Affairs, Mr MacKellar, said yesterday.

The spokesman was commenting on reports that the Indian Government had granted the sect leader, Mr Prabhat Ranjan Sarkar, a passport for a four-week world tour.

Mr Sarkar, who is called Baba by his followers and carries the spiritual title Shrii Shrii Ananda Murti, is scheduled to leave India at the end of the month for a visit to the Philippines, Taiwan, New Zealand, Brazil, Germany, Ghana, Turkey and Australia.

Ananda Marga members have been banned from visiting Australia since January, 1978.

The spokesman said Ananda Marga had still not submitted any claim for a visa.

A spokesman for the sect in Sydney said yesterday he was "very optimistic" about the chances of Mr Sarkar being granted a visa.

Sect member denies bomb allegation

SMH
7/3/78

A member of the Ananda Marga denied yesterday that he tried to detonate explosives when police stopped a car in which he was travelling.

Ross Anthony Dunn was giving evidence in his defence on the 12th day of his trial in the Central Criminal Court.

Dunn, 25, unemployed, of Thomas Street, Lewisham, and Timothy Edward Anderson, 26, taxi driver, and Paul Shaun Alister, 23, unemployed, both of Queen Street, Newtown, have pleaded not guilty to conspiring to murder Robert John Cameron in Sydney on June 15 last year.

Alister and Dunn have also pleaded not guilty to charges that on or about June 15 last year at Yagoona they did attempt to commit murder.

The Crown alleges that the three accused conspired to murder Cameron who has described himself in evidence as the leader of the National Front organisation.

It further alleges Dunn had a bag containing gelignite which he (Dunn) tried to explode when police stopped a car near Mr Cameron's Yagoona home on the night of June 15 last year.

Replying to his counsel, Mr M. Adams, Dunn said he and Alister went in a car on the night of June 15 last year with a man named Richard John Seary.

It had been Seary's idea that they paint slogans near Mr Cameron's home at Yagoona.

Dunn denied that he had a bag on his lap in the car and also denied evidence given by police that he (Dunn) had his hand inside the bag when police stopped the car.

He had never had any discussion with anyone on any agreement to kill Mr Cameron and he had never himself had any intention to kill Mr Cameron.

The trial which is before the Chief Judge at Common Law, Mr Justice Nagle, and a jury will resume at 10 am today.

No talk of car blast, Ananda Marga man says

A member of the Ananda Marga denied yesterday that there had been any discussion about detonating explosives "to take everyone in the vicinity" if a car he was in was stopped.

Paul Shaun Alister was giving evidence in his defence on the eleventh day of his trial in Central Criminal Court.

Alister, 23, unemployed, and Timothy Edward Anderson, 26, taxi driver, both of Queen Street, Newtown, and Ross Anthony Dunn, 25, unemployed, of Thomas Street, Lewisham, have each pleaded not guilty to having conspired to murder Robert John Cameron in Sydney on June 15 last year.

Alister and Dunn have also pleaded not guilty to charges that on or about June 15 last year at Yagoona they did attempt to commit murder.

The Crown alleges that the three accused conspired to murder Mr Cameron, who has described himself in evidence as the leader of the National Front organisation.

It further alleges that Dunn had a bag containing a gelignite bomb which he tried to explode when police stopped a car near Mr Cameron's Yagoona home on the night of June 15, last year.

Cross-examined by the Crown Prosecutor, Mr W. H. Gregory, QC, Alister said there had been no discussion about detonating explosives if the car they were in was stopped.

Earlier, replying to his counsel, Mr K. Shadbolt, Alister said he had never been involved in any conversations with anyone about bombing Mr Cameron's home.

A man named Richard John Seary had suggested on June 15

last year that they go out to paint slogans near Mr Cameron's home.

He and Dunn had agreed to go with Seary. He denied that earlier Anderson had directed Seary to find a car because a "hit" was on.

Alister said that while Seary was driving towards Yagoona he did some meditation and went to sleep. The next thing he remembered was Dunn telling him that Seary had said there were explosives in the car.

Alister alleged that Seary had suggested they could scare Cameron and had said: "We could blow up Cameron's car."

Alister said he asked Seary why Seary had not told him earlier that there were explosives in the car.

He said Dunn had said to Seary: "This is a pretty dangerous game you are playing."

The trial before the Chief Judge at Common Law, Mr Justice Nagle, and a jury will resume at 9.45 am today.

AJM Demos



Street theatre held outside Immigration Department as a protest for Baba's visa. Theatre depicted the repressive stance of Aust. Govt. against AM in its ban on members of Ananda Marga entering Australia. From the left: Naciketa as Indian CBI agent, Vinay as Mr. MacKellar (Minister for Immigration, Discrimination and Persecution), Jinaneshvara as Australian Police authority.

Demonstration held outside District Court where Govindaji, Vishvamitraji and Naradaji's trial was held. The demonstration was held on the opening day of the trial to protest the police frame-up of the three brothers.



Asitiima

Asitiima you rise
You know where I come from
You fill me with knowledge
And love of all mankind
Your name Asitiima
Infinite in my mind

Two poems from residents of Asitiima House.

I come from the darkness
To this vision they call mine
You told me 'you can do it'
And you know I almost cried

Believe in your brothers
Your sisters and your mind
You can forgive the universe
For they never meant to be unkind

Asitiima we are glad
To come to your halls
To rise with you tomorrow
To remember you with pride.

THANKFUL

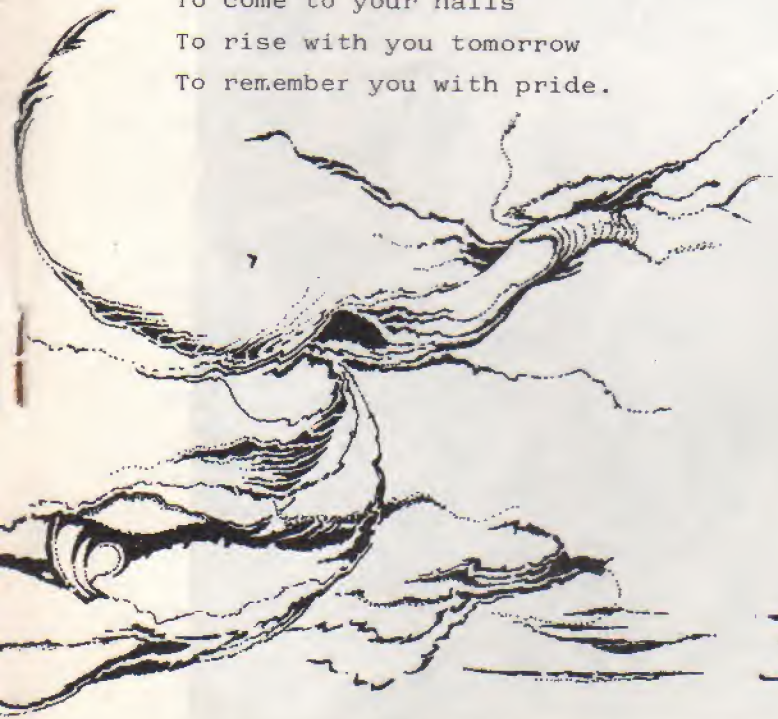
Up at Seven,
Used to be afternoon,
Feels like heaven,
Up so soon.

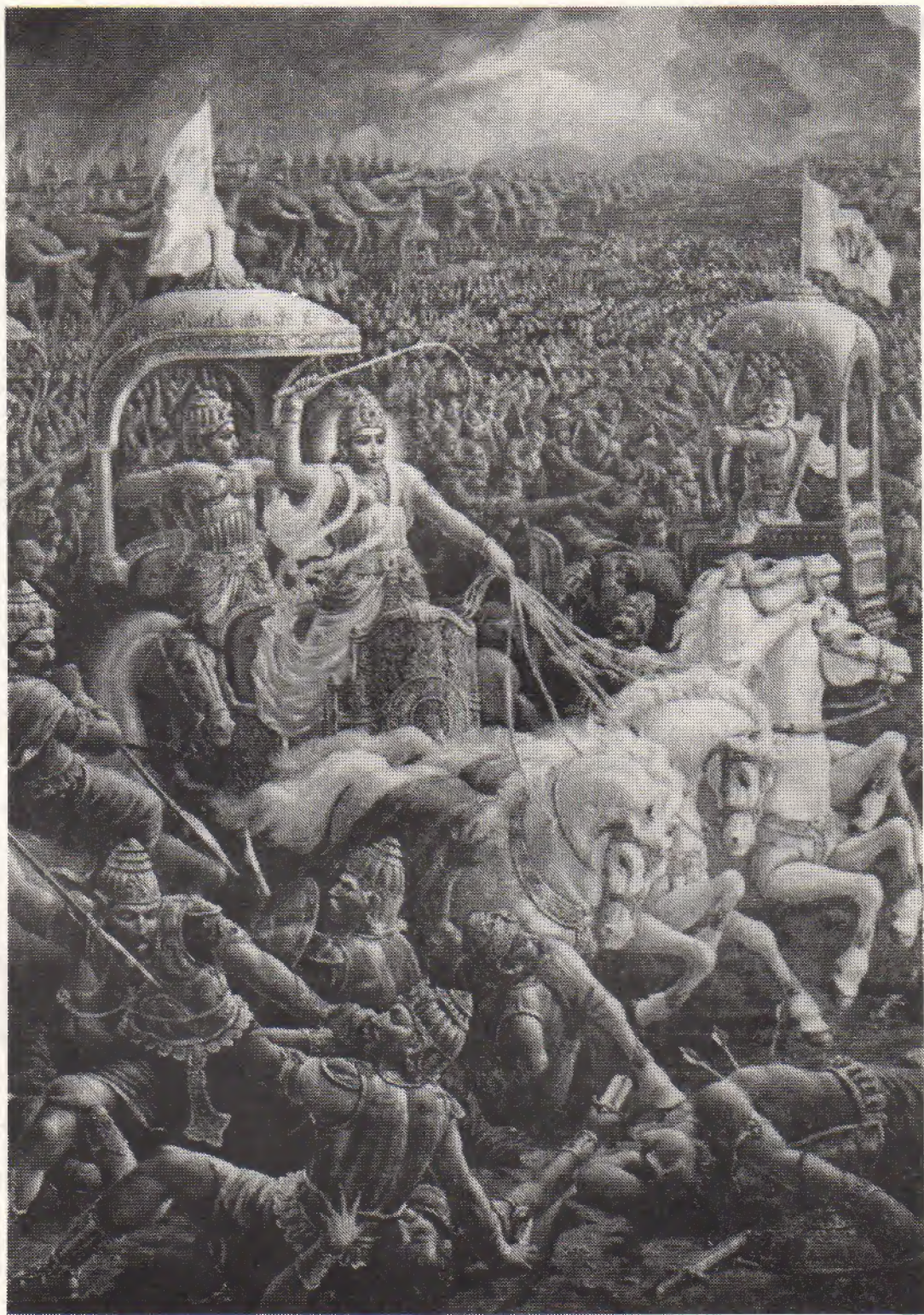
It feels good,
Didn't think I could.
So much to do
And lots of fun too.

I wish a lot of others
Had it so good.
Lots of loving care
Come and join us if you dare!

It's so easy to bare!!
So Easy.

Sandra.





Sadhana of Bravery

Shrii Shrii Anandamurti

He who is marching further, he must always remember what Paramapurusa, what Guru tells him, and not be too concerned with actual obstacles or possible obstacles in sadhana. He should never think this. If one thinks of the obstacle it will itself become the goal not Paramapurusa. That is in the field of Brahma Sadhana, one must always think of Brahma - not anything else. Here, the goal alone is to be thought of and during thinking of this goal, if some opposite feeling comes in the mind of the sadhaka, he should not think of this. From where are the obstacles coming? This should be the topic of discussion. To establish the heavenly kingdom in this world, the man with tireless Bhava has to fight within him the devil of his weaknesses and defects, but remember this devil is not your goal so you are not to think of it.

That is why the sadhana of Jada is completely different from the sadhana of Brahma. In Brahma sadhana the Greatness is of the goal, not the way, the struggle to reach the goal. The sadhaka will go on fighting for his greatness of soul. He whoever will be the obstacle in this march to the Great - there will no compromise with him. That is why I say this Dharma Sadhana is the Sadhana for the Greatness of soul, this is the Sadhana of bravery, this is not the Sadhana of the crude and there is no place in it for cowardice. The man, especially the Sadhaka, will have to go on fighting endlessly, without pausing.

The social side of this fight is not possible to be done alone - that is why, make a group, be united, then fight. And who will be the commanders of this fight? Those who are established in Yama and Niyama. I call them Sadvipras. But how these Sadvipras will be prepared? Definitely these Sadvipras will not be ready by the Sadhana of individual life by reading the scriptures or taking the degree in Sanskrit "one cannot do the Brahma Sadhana who belongs to such and such caste"... Brahma has nothing to do with that. We have to do Sadhana, we have to fight and fight, and through this fight one can know the worth of life.

The fight of social life, which will be guided by the Sadvipras, will go on without pause. Sadvipra after Sadvipra will go on coming, the torch of one will be carried on by the other. But the Sadhana of individual life has no end, the Sadhana of individual life ends only in achieving Brahma. "If I do not get the siddhi in individual life, I will not fight in collective life"... those who have this type of psychic feeling, they will be disappointed. The reason is that those who will not take the feeling of collective welfare, for them it is impossible to bring Greatness in the individual life. So, every individual will have to dive into the Sadhana of becoming Sadvipra or else this word Dharma, however big it may seem on paper, in the practical field, in the field of action it will keep only a feeling of ego.

This moment the Sadhaka has to dive into the Sadhana of becoming Sadvipra. The man who takes bribe, if he makes canvassing against corruption, people will laugh at him. With your entire energy and mind you start the work to make yourself ready. Only by giving the lectures, work will not be done. Those who have ni'sta - determination with great affection - they will definitely make themselves ready - they definitely will be the successful Dharmic pracarak, they definitely will be successful Dharmic - to do Dharma pracar, one does not need the help of any government.

In individual life and in collective life, whoever wants to create obstacles in the prati-saincara of

Brahma, he is definitely guided by Avidya. During the fight with this Avidya, if the feeling of Paramapurusa is kept in the citta constantly, continuously, then the trouble of Avidya will be overcome. In the individual life mainly Satripu and Astapasha are the regions of Avidya. For the sake of maintaining Dharma body, the ripus and pashas have to be maintained. But mind is not to be a slave of them, to keep control of atitayis, pashas and ripus have to be used, to kill this pashas and ripus is not a wise action. Those who are talking to kill the pashas and ripus, it is better they should commit suicide. The sadhaka will keep the pasha and ripus, he will make them his slave.

SOCIAL CODE

From Caryā Caryā Part II (Social code for all Ananda Margiis), 1978 edition:

"Love all, trust in all, but do not give responsibility to those not established in Yama+Niyama.

You may come to a temporary truce with a hypocrite, but do not forgive till his/her nature is reformed. Immediate forgiveness is a special weakness of mind. It results in worse harm to society.

Help the weak and helpless in all possible ways.

You should always strive to maintain the honour of women, without considering whether a woman belongs to a particular caste or religion.

Never attack the religious beliefs of anyone. Make the person understand gradually with logic. If you attack a person's religious beliefs, it means you have attacked Ananda Marga.

To ensure the subsistence of Acaryas (spiritual teachers), all kinds of sacrifice should be accepted.

One who does not come forward to help when seeing a person in distress is unworthy to be called a human being - he or she is a slur on Ananda Marga.

The unity of Ananda Margiis should not be allowed to be jeopardised for any reason. Unity should be maintained even at the risk to your life."



Motorcade through the streets of Sydney to demonstrate for Baba's Visa. Cars were decorated with banners, posters, balloons, and streamers. The school bus, 2 Kombis, a van and 3 other cars were involved. A loud-hailer was used to attract the attention of city shoppers as were horn-blasts. All in all it was a very impressive sight which gained much interest. Responses ranged from amusement to disbelief to shock to a few cases of irritation.

Tantra and Sadhana

Dharma Maha Cakra 12.11.78

Baba has placed emphasis on a clear understanding of four of his recent DMC's (Madras, Bombay, Calcutta and Delhi). He has asked that Margiis acquire an understanding of these discourses. For your personal svadhyaya His Calcutta DMC is reproduced here.

The subject of today's discourse is 'Intuition Science in Tantra'. Before I say something about 'Intuition Science in Tantra', it is necessary to say something regarding Tantra. The word 'Tantra' is derived from 'Tan' and 'Trae' (root verb) and 'Da' suffix. The verb 'Tan' means to expand. That particular science by which efforts are made to expand ourselves, strengthen ourselves spiritually, in order to attain liberation from bondage, and by which finally that desired freedom is attained, is called 'Tantra'. Tantra can be interpreted in another way also. Every entity, every existence, has an acoustic root. The acoustic root of inertness is 'Ta', and that which brings about emancipation from this inertness is Tantra. That process is called Tantra which redeems people from the bondages of inertness. The intuition practice that Sadashiva invented, introduced from the liberation of physical, psychic and spiritual inertness is termed Tantra. Fundamentally, Tantra is not theoretical, it is a practical science and the philosophy of Tantra is based on this practical science.

Intuition science in the Vedas is mostly theoretical, only a little portion is practical, whereas in Tantra, 90% of the Science of Soul is practical. Much has been said about Brahma - Vijnanam' in Tantra - quite as much in the Vedas. In the Vedas it has

been said:

Arlandaddhyeva khalvimāni bhūtāni
Jayante
Anandena jātāni jīvanti ānandam
pryantabhisham vishanti va'.

cont. p 21



sectorial review

Adelaide: Six-week courses and OSC being held on weekly basis; daily collective Kiirtan and Sadhana at Jagrti; weekly svadhyaya study group continues. Akhanda Kiirtan was held to commemorate the self-immolation of Dada Lokesh and Didi Uma. Margiis involved in planning for 'Down to Earth Festival', attended mini-festival. Soup-kitchen continues, serving from 30 - 60 people each week. Plans made for 'Orientation Week' at the university.

Brisbane: Didi Malinii toured Unit, gave talk at Women's centre. Contacts made with Unemployed Worker's Union; looking into setting up soup-kitchen. New Jagrti has been established. OSC and philosophy classes are being held at Jagrti. Information table to be set up at Uni. during Orientation Week.

Canberra: Meeting held with Natural Health Food Asscn. - future talks to be set up. Established contacts in Jobless Action; working on RAWA activities.

Melbourne: Weekly public Kiirtan/Sadhana being held; two day social philosophy seminar held with 12 Margiis taking part. Soup-patrol continues; working to set up health food shop/co-operative.

Philosophy classes and OSC held. Weekly courses set up at Uni/Colleges.

Perth: Ongoing projects (Asitiima House, Aboriginal Hostel and the school, now called 'Sunrise') are all continuing to expand. AMURT training being done by 10 Margiis. Fund-raising

bottle-drive and stall at alternative festival raised approx. \$700.00. Unit involved in D.T.E. Festival; several talks given, 3 Akhanda Kiirtans held, 60 UMMs were given. Working bees being held at School and Aboriginal Hostel. Investigating setting up co-ops with Unemployed Workers Movement, and at the request of the Aboriginal camp-dwellers.

Sydney: OSC and introductory classes being held at Burwood, Lewisham, Erskineville and North Sydney. Courses set up at several Unis and vegetarian restaurant. Demonstrations held for the start of the court case of our three brothers (Naradaji, Vishvamitraji and Govindaji).

Voluntary work being done with elderly people; RAWA performance set up for Aboriginal children, Margiis selling badges to raise money for Aboriginal community college.

Wellington: Weekly pracar stall being held; leaflets on AM distributed in mail-boxes; 15 Margiis attended 'Nambassa Festival' - three talks given to a total of about 500 people, 20 UMMs given.

Two Margiis are being supported by Govt. assistance scheme, whilst working full-time on RAWA house. Two brothers doing Civil defence training.

HARASSMENT IN INDIA

DEPORTATION OF DIDI KALPANA DEVI AC.

On the 26th of January, Didi Kalpana Devi Ac. arrived at the Calcutta airport, on a flight from Moscow. After passing through immigration control, she was detained, for several hours, her passport was taken and she was told that she must take the next flight back to Moscow. The only reason given was that she was 'not wanted in the country', that she was an 'undesirable person'. She asked to be allowed to take a flight to a nearby country, Nepal or Pakistan, so her expensive ticket would not be wasted - but she was refused. The return flight to Moscow was announced, and she was asked to surrender her return ticket and go to the plane. She refused to do either, unless she was allowed to go to another country. The immigration officials threatened to take her by force if she did not go with them and give them the ticket. She refused, as she felt their demand was unjust. Then six policemen grabbed her, pulled her to the floor and dragged her out of the building by her arms and legs. They dragged her outside along the ground to the steps of the plane, where they dropped her. They had pulled her hair, twisted her

arms and her coat was torn off her completely. Her bags were finally returned, but some money and personal things were missing. She was then flown back to Moscow. In a letter of complaint to Prime Minister Desai, she writes, "... What crime have I committed, to justify refusal of entry into India and to warrant such inhumane treatment? If it is because I am a member of Ananda Marga, then your government is guilty of nothing less than spiritual persecution. The ban on Ananda Marga was lifted, Shrii Shrii Anandamurtiji was acquitted and released, and you gave your word that further harassments would not continue. But things have not changed as the recent deportations and harassments clearly show. If you feel that Ananda Marga is such a dangerous organization, then why did you lift the ban on it? Was it only to gain sympathizers and public support as an advocate of democracy? From the surface, your seemingly just actions appears democratic, but from underneath, it smells of hypocrisy - a dirty trick to improve your popularity ... I am sure that if such hypocrisy and harassments continue, your government will not last long but will meet its end, as such actions are against morality and Dharma..."

FOUR MORE AVADHUTAS

Four Acaryas of Berlin Sector returned last week from India as Baba's newest Avadhutas: Ac. Janaka Brc. is now Ac. Japasiddhananda Avadhuta, Ac. Yajinavalkya Brc. is Ac. Yuktेशvarananda Avadhuta, Ac. Maetreyā Brc. is Ac. Madhuvidyananda and Ac. Dharmapala is Ac. Dharmavedananda Avadhuta.

Similarly in Tantra it has been said:

Mayaeva sakalam' ja'tam, mayi saram
sarvam' partisthitam
Mayi sarvam' layam' yati tad brah
brahmadvayamasmydham.

Parama Purusa says, "All has come out of me, all is maintained in me and all will finally merge with me. The word Ja'tam is made up of the root verb Jan plus suffix Kta. Here the Purusa Entity, that is Parama Purusa, has been accepted as the primal cause, causal matrix. Here is a major difference between Samkhya and Tantra, because in Samkhya, prakrti has been given predominance, but Tantra differs from Samkhya, and accepts Parama Purusa as the Supreme Entity. In the Ananda Sutram it is said "Shaktih sa' shivasya shaktih". Parama Prakrti the Supreme Operating Principle, is maintaining this flow of creation, only with the desire or consent of Parama Purusa. So the final cause behind this creation is Parama Purusa.

Everything in this universe is derived from Him, nothing is beyond or outside Him. He is the container or all. There is no way to go outside Him. Human beings can go away just a little from Purus'ottama, the nucleus of Parama Purusa, they can increase the distance of the radius by slightly moving away from Him, but they can never go beyond the cosmic circle (brahmacakra). Hence it is said "Mayisarvam pratisthistam". Parama Purusa is in the beginning, in the middle and also at the end. That's why all are born from Him, are maintained amidst Him and finally return unto Him.

"Tat Brahmadvayam ahmyaham".
Brahma is 'advaya', that is a singular entity. Hence prakrti has not been assigned any important role here. To say that prakrti does everything means to accept that nature is everything. But nature is only a blind force. It cannot do anything unless

it is guided by some other intellectual force. I have already said that special importance has been attached to sadhana, that is, intuitional practice. Now what is sadhana? Sadhana means an effort, the next question is, 'effort for what?' It is an endless effort to become one with Purusottama, the very nucleus of Parama Purusa. It is a ceaseless effort to attain perfection from imperfection. Now, no movement is this universe is possible without encountering opposition. Whenever there is movement, there is opposition too. The result of struggle against this opposition is termed "progress". The more one desires to proceed to the goal, vigorously, the more one is to struggle against the opposition. Then the person who is adverse to struggle can never progress. He lags far behind, not to speak of progress. That's why fight is the essence of life. Those who abhor struggle, misconstrue struggle as violence, they have no place in this world. Not only that, they are hypocrites, because they always need to struggle in their daily life. But they hesitate to speak out openly, because in that case they will fall in public esteem. They don't realise that this sort of public acceptance will make them guilty unto themselves. Tantra sadhana as propounded by Shiva, shows mankind the way to attain the Supreme rank. Japa, repetition, meditation, psalms and eulogies, try in their own way to help humanity in this regard, but were considered adequate enough to help humanity attain Parama Purusa. So Tantra has said:

Mrcchiladhatudarva di Murtivisvaradhdhaya,
Klishyantapasa jinam'vina moks'am'-
naya'nti te.

When human beings first enter the spiritual path, they are at a loss what to accept and what to reject. So, in the initial stages, the person takes to idol worship. Subsequently he or she realises its ineffectiveness for if images made of wood, clay, iron

Purus'a from this realistic viewpoint. It says, "Because of the fear of Parama Purus'a, the wind blows, and the sun rises and shines without the slightest deviation. It is because of fear of Parama Purus'a that fire burns that death appears to people at the proper time. All energy is doing its duty according to the prescribed system. Death can't say that He will appear in front of a person two days late. It will have to reach the person at the fixed time.

Gatih pra'n'ina'm.

Dynamism is one of the characteristics of Parama Purus'a. It is also a characteristic of human life. We analyse who is living or not living in terms of dynamism. A person who is devoid of this dynamism is living death. There is no meaning to his existence. That's why I advise people to be active, to be active, to be dynamic. In fact, this very dynamism in human beings is Parama Purusa. That is, this quality of dynamism directly springs from Parama Purus'a, because Parama Purus'a is dynamism itself.

"Pa'vanam pavana'n'am"

Human beings consider some objects pure because of association with Him. he is the only pure Entity. "Mahaccaehpada'na'm niyantr tadekam" In this world, there are many persons occupying high posts. They receive honour, regard, etc. But, however high their posts may be, they are dependent on Parama Purus'a. They pray to Him, "O Lord, protect us. You are our Supreme Saviour." However high one's post might be, Parama Purus'a controls that person. He immediately removes that person from his post if excesses are committed. Whenever a person misuses or abuses his or her rank or official power, He pulls them down. He or she has a great fall. This is the inexorable law. He controls everything and everyone. He never tolerates the misuse of authority. That's why He is known as

Darpahari, that one who steals the vanity of others. We notice in the practical world that a person who is now on the pinnacle of glory is reduced to a non-entity as a result of gross abuse of power. ("Paresham' param").

Without the existence of the witnessing counterpart, the existence of any object remains unsubstantiated. Suppose there is an action, and the action is witnessed by one entity. Now, the presence of an object is substantiated because of the existence of the witnessing entity. This witnessing Entity, in relation to the witnessed object, is called "Apara". The witnessing object is called Apra. We wrongly consider many objects of this world as 'Paras'. Now Parama Purus'a is the Para of all these Paras and hence is called 'Parasham Param'.

'Raks'akam' raks'aka'na'm'. In various fears we consider certain people as our saviours or protectors; but whomsoever we may consider as our protectors, they, in their turn, consider Parama Purus'a as their saviour. However careful people might be, there is no security for them without the help of Parama Purus'a.

Nobody can say with certainty that this particular medicine will cure a disease. Maybe a specialist in a particular disease may die of the same disease. Sometimes human beings, after discovering a weapon, think that perhaps this weapon will counteract other weapons. But that may not be the case. Many human beings are found to be alert on various occasions. There is a Bengali proverb that means, "Danger can be averted if the utmost caution is practiced." In this connection, Rabindranath once said, "The proposition is correct in a way, but conversely, it is also true that dangers surpass caution." So Tantra teaches, "Don't allow your mind to flow in all directions, make it flow towards the One Entity!"

Tvamekam' smara'mastvamekam'japa'ma

stvamekam' jagatsa' ks'iirv'pam'
nama'mah.

Tvamekam' nidha'nam' nira'lambami-
sham' bhava'mbodhipotam'
sharanam' braja'mah.

If you are keen to take anyone's name, then repeat only His name. What is Japa? To repeat a particular word, with full awareness of its meaning. When there is awareness of the meaning of the word at the time of repetition bhava is permanently impressed on the mind, there comes about a radical change in the mind, the extroversial tendencies of the mind get introverted in the process. But actually, what do the human beings do? They think more of worldly things, they think repeatedly of their enemies. What is the gain? One should repeat only His name because one will have to reach Him in the end.

There is no other way besides this. So a wise person will prefer to repeat His name alone, nothing else. And if anyone's help is to be sought for, if anyone is to be contemplated, it is Parama Purus'a. When thinking constantly of other non-spiritual entities, one's whole being will be metamorphosed into those very crude things. That will be a truly horrible state.

If one is to surrender to anyone, to do salutation to anyone, it is to Parama Purus'a, the Supreme wit-

nessing entity of the vast creation. That is why 'Namaskar' means, "I am paying my obeisance to Parama Purus'a who is lying covert in the particular entity". That is why 'Namaskar' should be done to human beings or to Gods but for Parama Purus'a 'Namaste' should be used.

Human beings have been running in various directions but in the long run everyone will have to run towards the Supreme Entity. Nanya Pantha Vidyate Ayanaya. Besides this, there is no other way for human beings. That is why they should start to meditate on the Supreme One before the time runs out, thereby saving a good deal of time and labour.

Every created object needs a shelter, a base, without which it cannot maintain itself. For instance, the container or shelter of this Calcutta city is West Bengal. Likewise the shelter of West Bengal is India, the shelter of India is Asia, the shelter of Asia is this earth, the shelter of the earth is this solar universe and, finally, the shelter

of this solar universe is Parama Purus'a. But Parama Purus'a, for His existence, does not depend on any other entity. Everything is contained in Him - He is the Supreme Shelter of all. So if human beings need to take someone's shelter, they should take shelter in Parama Purus'a.

Once Baba was talking to some disciples and He asked them, "What would you do if Madhavananda (main witness of the persecution) came to you?" Some thought they would beat him, others couldn't even express what they would do against the approver, who was a primary factor in the heartless persecution of their Lord.

After some time in silence, Baba look at them, His eyes full of love, and said, "I would excuse him."

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